THE CHRISTIAN VISITOR

ST. JOHN, N. B., AUGUST 5, 1869.

Missionaries of the Apostolic Type-

Missionaries of modern impress are numerous. They go to India, China, Japan, Africa, and to the Islands of the sea, as the representatives of our modernized Christianity. But we fear that the representatives of primitive missionary zeal in heathen lands are not quite so numerous. Eight hundred millions of immortal beings, wrapped in the darkness of a vile idolatry, call for a large accession of men to the missionary staff, of the real apostolic stamp. But before we can have them, our ministry and churches at home must rise to a higher standard in the religious life. A formal, worldly, selfish church, will beget missionaries in its own likeness. But these are not the men to storm the citadels of idolatry, and to proclaim, as with a trumpet's blast, the verities of the Eternal to those who dwell in the dark places of the earth, so full of the habitations of cruelty. An eloquent writer describes a primitive missionary thus. He is a man without a purse, without a scrip, without a change of raiment, without a staff, without the care of making friends, or keeping friends, without the hope or desire of worldly good, without the apprehension of worldly loss, without the care of life, without the fear of death; of no rank, of no country, of no condition: a man of one thought—the gospel of Christ: a man of one purpose—the glory of God: a fool, and content to be reckoned a fool, for Christ: a madman, and content to be reckoned a madman, for Christ. Let him be enthusiast, fanatic, babbler, or any other outlandish nondescript the world may choose to denominate him. But still let him be a nondescript, a man that cannot be classed under any of their categories, or defined by any of their convenient and conventional names. When they can call him a pensioner, trader, householder, citizen, man of substance, man of the world, man of science, man of learning or even man of common sense, it is all over with his missionary character. He may innocently have some of these forms of character, some of them he cannot innocently have; but they will be far subordinate, deep in the shade, covered and extinguished to the world's incurious gaze, by the strange, incoherent, and unaccountable character to which he surrendereth himself mainly. The world knoweth the missionary not, because it knew Messiah not. The nature of his life is hid with Christ in God: he is not a man, but the spirit of a man; he is a spirit that hath divested itself of all earthliness, save the continent body, which it keepeth down and useth as its tabernacle, and its vehicle, and its mechanical tool for speech and for action.

The standard is a high one, and suiteth not an easy and prudential age, and we that are bred in peaceful places may stumble at it, and some of our self-sufficient spirits may scoff at it. But our fathers held it in reputation when they suffered the loss of all things, and counted them but as nothing, that they might win Christ; and the missionaries who came to our fathers were accustomed to it. And what is a missionary who shrinketh at it? Can be stand the stake or the cross, who can not bear hunger, thirst, and nakedness? Was any man a martyr who could not be a hungered for Christ? What are purse staffscrip, raiment, and friendship, but the help and sustenance of life taking their value from the love we

Are we prepared to pay for missionaries of this type for the home and foreign field? We fear not. If we all had more apostolic faith, love, zeal and selfsacrifice, then we should look for a more distinct unfolding of these elements in those chosen to represent the self-denying principles of the gospel in the great mission field. O for a truly apostolic church, not in name, but in spirit and in power. Then and not till then will we have missionaries of the apostolic school.

For the Christian Visitor.

Systematic Beneficence.

What saith the Scripture upon the point? Unless cur conclusions are sustained by direct scriptural precept or clear deduction from the first principles of the oracles of God, they have no authority over men's consciences. They are, in that case, maxims only, prudent it may be and beneficial, but not binding.

It may be affirmed, I think, without doubt, that the Scriptures contain a perfect system of christian economics; that they do not leave the important branch of morals, which may be called "Christian finances" to the capricious fancy of our deceitful hearts.

At the close of the first Epistle of Paul to the Corinthians, he gives the same order to them, that he had given to the churches of Galatia. This is, therefore, a general order intended alike for town and country; designed for churches, whether small or large, which are scattered through a Province, and for the saints and faithful brethren dwelling in cities; adapted as well to the circumstances of an agricultural people in villages and thinly settled districts, as to those of a trading community in the marts of commerce and centres of luxury.

How is the order worded? "Upon the first (day) of the week, let every one of you lay by him in store, as (God) hath prospered him, that there be no gatherings when I come."

1. The wording of it proves that Paul speaks not as a Jew to Jews, but as an Apostle of the Gentiles to Christians. He says not on the seventh or last day of the week, but on the first day, the opening of the week: on that day which believers in Christ observe as a holy convocation, a day of sacred joy and spiritual delight; the day on which the Lord of glory rose and received gifts for men; on that day review the blessings wherewith the Lord bath blessed you; behold with pitying eye the misery of others, and gratefully lay by, out of your abundance, what may produce, when combined with the bounty of many others. a fraternal equality. No sanction is given to the superstitious notion, that the day is desecrated by a suitable and devout attention to christian finance. The Lord's day is selected as the day most proper for this financial survey, this conscientious taxing of property, and economical hearding up of treasure not for covetousness to gloat over, nor pride to glory in, but to form a sacred treasury devoted to deeds of

Just as the redundant waters on the plains of India are gathered into reservoirs, and by a judicious avetem of irrigation are made to water the thirsty land in the dry season, and thus cause fertility and joy : so ought the little rills of christian liberality to be systematically gathered into a stream that may bless enkind and be abundant in causing thanksgiving

2. This is to be done every first day of the week ; both the wording and spirit of the order contain this much The preposition translated by upon, is distributive. Our Angle-Saxon tengue, is in this respect, less pregnant than the Greek. But the spirit of the passage one word. The reader recognises the universality of the precept and perceives that the order is as applica-ble to every first day as to one.

8. Whatever a willing mind proposes to give, must be laid by and treasured up. No exact proportion is named; the christian's liberality is free to be enlarged without limit. The enlightened conscience eving heart are left without explicit direction to a self-made law. The gist of the order is the words-" lay by him in store." "Let each of you take from his earnings every week, a portion for the benevolent object I now commend to you, and treasure it up carefully, let it not be used but kept by you till I come; then the whole may be easily collected and sent by the messenger you select, to the poor saints at Jerusalem; this will be far better than to wait till I come and make the gatherings at that time without preparation and forethought." How wise this counsel! When will the Lord's people return to this primitive method of laving by

4. Each one is to do this. There is no exception on behalf of the poor. It does not say whoever thinks he can afford to do so. The order is imperative on all, and binds each one to a conscientious discharge of this duty. No pretext is offered for burdening some and relieving others. It is a grace in which wealth ought to abound, but which poverty may and ought to share. The Macedonian says, "We overneard one of the most distinguished Baptist ministers in America say, 'If I were worth a million of dollars, and was preaching to a people so poor, that they were all told, not worth one dollar beyond the clothes they wore, I would still teach and encourage them to make offerings to the Lord.' Where is the passage in the Bible which excuses the poor from exercising the grace of benevolence in the giving of money? The liberality of the Macedononian christians, abounded even in their deep poverty. Giving, is a christian grace, we are to abound in it."

5. The degree of prosperity epioyed should regu-

late the amount devoted to beneficence. Nothing can be more reasonable than this. Our success is of the Lord; to Him, i. e., to the poor, the ignorant, the wretched, in his name, ought a freewill offering to be made. The command is of ancient date. "Honour the Lord with thy substance, and with the first-fruits of all thy increase." Has it become obsolete? It has never been annulled. Does this progressive age despise the wisdom of the an-

How is it, that a precept so plain as this, so fragrant with grateful affection, dropping so richly with the honey of piety to man and praise to God, receives but cold regard from the mass of Christians? How does it happen that only a few choice spirits recognize its claims, and enjoy its benefits?

Occasionally we hear the wail of crops cut off, or devastated flocks of sheep; on one farm, the oxen or the cows died; from another, a valuable span of horses was lost. Did their owners give as they had been previously prospered? If so, all is well; the oss is a blessing in disguise. But it not; if the owner selfishly gathered all into his own bosom; if he sinned yet further by pleading inability to give, and so lied to the Lord, let him beware; the Lord has a way of taking men at their word, which should make us tremble and repent, and amend our doings. He who pleads poverty for not giving, and knows that he lies, may one day find himself reduced in reality to that very poverty which he before only

6. The spirit of the apostolic precept adapts it to all circumstances. A reserve for beneficence made every month, or quarter, or year, is within the spirit of the order to do so every week. A stroke of the pen, fulfils the spirit of the precept, "lay by in store." An account book is not inferior to a bag of treesure. when men act faithfully. The thing to be done, not the mode of doing it, is to be regarded. The essence volent purposes; replenish it periodically; and let the amount of that fund correspond to the prosperity C. SPURDEN.

Fredericton, July 29, 1869.

H. Thane Miller, Esq.

Universal and intense interest has been awakened, and great good, it is confidently believed, has been accomplished in this community by the transient visit of H. Thane Miller, Esq., the Principal of the Auburn Female Seminary in Cincinnati, Ohio, the devoted and distinguished Christian layman, the zealous and indefatigable laborer in the cause of Christ and of Humanity. For three years in succession this cious and active man of God filled with signal ability and success, the honorable position of President in the annual Convention of the Y. M. C. Associations of the United States and of the British Provinces. This year he was again urgently requested, but persistently refused, to occupy the Presidential Chair at the fourteenth annual Convention, recently held in the commercial capital of the neighboring State of Maine. The delegates who went from the Y. M. C. Associations of this city, and of the city of Halifax, N. S., to the late Convocation in Portland. Me., on their return home brought back in their company the Christian gentleman and philanthropist. whom they, in a few days, learned to revere and love with an intensity of emotion bordering on hero worship. But the respect and affection accorded to Mr. Miller by these returning delegates have been very generally shared in by those to whom he has been introduced. Within the past few days the name of H. Thane Miller, hitherto almost utterly unknown in this Province, except by a few, has been admiringly repeated by thousands of lips in this city, and that name, no doubt, will be long and gratefully remembered by many whose hearts were profoundly stirred by his practical and pathetic appeals.

Mr. Miller reached our city by the steamer that arrived Tuesday evening, July 27. That same evening a large concourse of our citizens assembled in the spacious Centenary Chapel, to listen, not only to the distinguished stranger, whose coming had been announced in our pulpits the previous Lord's day. but also to statements from the returned delegates respecting the meetings they had attended. These delegates, among whom were Rev. N. McKay, of this city, and Rev. G. W. Grant, of Halifax, N. S., were filled to repletion with emotion and admiration eqkindled by what they had seen and heard at the Convention ; and still under the inspiration of the scenes they had witnessed, they briefly, but most vigorous ly and effectually addressed the meeting. The rapid and fiery speech of Rev. Mr. Grant was thrilling abounding with solid argument, sharp rebukes, emphatic remonstrances, sententious truths, and glowing appeals. But all eyes and ears were open and eager for Mr. Miller. They who came only with the expectation of hearing a master in oratory, must have gone away disappointed and dissatisfied. With the unaffected simplicity of a child, with no straining for mere oratorical effect, in plain, earnest, unpre meditated language, with a pleading and most plea iant tone of voice, Mr. M. proceeded to address the ssembly. There was nothing novel or special in what he said. And aside from the characteristics pecified, you could not mark anything peculiarly triking in the manner of his address. Yet all seemed o feel that Mr. Miller and his speech were, somehow omewhat extraordinary. It was something more ad far deeper than the interest of mere ceriosity hat won for him such close and earnest attention The meeting gave unmistakeable indications of a suernatural presence and power, the power on which dr. M. evidently and wholly relies for success in laoring to win souls from the slavery of sin to the ervice of Christ. He seems, indeed, to be pleading with God in prayer while he is appealing to his felow-men with the entreaties and invitations of the cospel. It is to be hoped, and we cannot but believe, that not a few went that night from the meetog in the Centeuary Chapel effectually aroused to hink more frequently and seriously of perishing ouls and of the precious Saviour.

Mr. Miller, in company with the gentlemen from suggestion.

Halifax, hurried away from the meeting to take the Empress for Windsor. -On every hand the question was asked, "Is this all we are to see and hear of this remarkable man?" No, it was not all.

Our Y. M. C. Association, now fully alive and ear- 14th to the 19th of July, have doubtless carried nestly active in their mission, had made arrange- home much of the spirit and influence of the meet. o'clock, p. m., were appointed for the youth in our Sunday Schools. The first meeting was held in St. of practical christian union, may not be entirely un-David's (Presbyterian), on which occasion Mr. Miller acceptable to the readers of the Visitor. addressed a large audience, composed mainly of the following Schools: - Centenary and Germain Street tist); Union Street (Congregational); St. John's. St. Andrews, St. David's and Calvin (Presbyterian). The church was densely crowded, and the address of Mr. Miller eminently adapted to the youthful capacity and tender conscience of his audience. His appeals were interspersed with singing, in which he led the children. He closed his address by kneeling ing spring, March 1852. There are now in the United upon the platform, and in a short, fervent, simple prayer commended and committed the children and vouth of these Sabbath Schools to the saving grace of God. The solemn and affecting scene must live in the memory of that juvenile assembly, and in small, others but poorly sustained, and still others years to come, if not at once, rich fruit, we are per- that barely keep up a formal organization. These mitted to hope, will be gathered from the precious 653 Associations hold property to the amount of seed sown on the occasion.

The second meeting was convened in the Exmouth (Baptist) : Waterloo Street (Free Will Baptist) ; St. Mark's (Episcopal); St. Stephen's (Presbyterian); Zion Church, and Exmouth Street (Wesleyan). Mr. Miller took for his text " Rocks." on which so many make shipwreck of both body and soul. He conclu-large cities. ded by directing the children to Jesus, the "Rock of Ages." During the progress of these services, he also led the children in praise and praver. The impression was deep, and we hope it will be permanent

In the evening, at 8 o'clock, after the usual serrices of the day, besides the two extra services above noticed, another vast assembly of people collected in St. David's Church. Mr. Miller, with his characteristic simplicity and earnestness, proceeded to disand urgently calling for the enterprise and energy of God's redeemed and regenerated people—a work not his Church to stand and speak in pulpits on the Lord's day. He also alluded to the spirit and the style in which every Christian man and woman should engage in this work of reclaiming the souls of the perishing. But it is not easy to convey by a report any just conception of one of Mr. Miller's meetings. The impression is deep and solemn. You come away reanimated and encouraged to work more fervently and faithfully in the cause of God. The influence of Mr. Miller's visit and labors is most especially seen and felt in its effects on, and in behalf that the life and impetus imparted to this needed and hands of intelligent and earnest working men, noble organization of our religious young men will be cheered and sustained by the more earnest sympathy and co-operation of our citizens. This Society

We recommend the young men of the Association to press on with unflagging energy, with persevering prayer, with unquestioning faith, and your worthy object will net be gained. He who is with and for you can, and will do mighty and marvellous things in your behalf. Only have faith in God.

The Flymouth Pulpit

of July the 7th, is full of stirring thoughts on the the future developments of social and civil freedom in the world, tells us who are the true patriots of the world. He says :

In this great development, all those men who work to stimulate the animal passions of society are the traitors. They are the men who are undermining our prosperity. Every man that teaches men to be gluttons, to be intemperate, or to be licentious; every man that is bawling for liberty, meaning the liberty of the beast, the fiberty of man's lower nature, is traitor. Such men are destroying self-restraint, and are destroying, therefore, the foundations on which

they? Mothers who are bringing up their children in the nurture and admonition of the Lord—they are writing better Declarations of Independence than ever Thomas Jefferson inscribed. Humble fathers who are training their children in essential manliness, in elf-reliance, in independence, making them ashamed o beg, and proud to rely upon their own resources they are patriots. They are lovers of our country. The humble schoolmistress that gathers her summer prood and pours her refined life into the bosom of these rustics—she is a patriot. The schoolmaster, who stands nearer to the work of God in the world, and in our age, than even the minister himself doese is the patriot. The editor, that is taking knowledge, and giving to it multiform wings, and setting it flying round and round the world—he is the patriot. Phose men who augment the substantial qualities of manbood—the preachers of the Gospel; the bumble missionary; the colporteur; the devoted Christian in every neighborhood—those men who are working for the spiritual development of man—they are God's truest patriots. They, of every name, everywhere, who make men larger, are working for liberty; and they who are demoralizing men, and making license turn into lust and belluine appetites, are the devil's instruments, and are working for bondage and des-

Convention Fare.

As before stated, the Baptist Convention of Nova Scotia, New Brunswick, and P. E. Island, holds its Anniversary with the Granville Steeet Baptist church. Halifax, N. S. on the 21st inst. We are anthorized by the "Union" and "Express Lines" of Steamboats. to say, that all persons going to the Convention, wil be allowed to pass to and from for a single fare. The railroad, we doubt not, will grant the same priilege. The full fare will be paid going; but a return ticket signed by the President or Secretary of the Convention, will bring the party back free of charge, lickets thus signed, good for a month.

The Baptist Church of St. Andrews having extend ed a unanimous call to I. E. Bill, jun., to become their astor, invite a Council from their sister Churches in the County of Charlotte and City of St. John, to meet with them on Friday, the 6th instant, at 4 o'clock, P. to consult in reference to his ordination. Should the Council decide to proceed with the ordination, it will take place in the Baptist Chapel, St. Andrews, the same evening, at half-past 7 o'clock. A large attendance of ministers and lay brethren is expected. We hope all will read, ponder and inwardly

the admirable papers of Dr. Spurden on "

For the Christian Visitor Boston Correspondence. Boston, July 28, 1569.

emarkable man?" No, it was not all.

Last Lord's day morning Mr. Miller again came the International Convention of Young Men's Chris-Dear Bro. - While the delegates from St. John into our city from Halifax, on his way homeward. tian Associations, held in Portland, Me., from the ments for three meetings, apart from, but without ings, which were continued for five days, and will interfering with the regular Sabbath services, two of diffuse them among the churches and associations which meetings, one at two, and another at four they represented, yet the expression of some of my own thoughts, growing out of the grand exhibition CHRISTIAN ASSOCIATIONS.

They are now a power for good on this continent, Wesleyan); Leinster and Germain Streets (Bap- vet their influence has been but limited compared with what it may become in the future. Their history, thus far, is a brief one, and they may still be regarded as but in the primary stages of development. The first Association on this side the Atlantic ocean, was organized in Boston, December 29, 1851, and became an incorporated institution in the follow-States 591 recognized Associations, in Canada 25, in Nova Scotia 29, in New Brunswick 4, in Prince Edward Island, 1, and in the Island of Bermuda 4, making a total of 653. Of course some of these are \$1,750,000, invested mainly in buildings. They have in their libraries 94.146 volumes, valued at Street Wesleyan Chapel at four o'clock, at which the \$121.805. They have what is termed an active payfollowing Schools were assembled :- Brussels Street ing membership of 48,944, and an associate membership of over 41 000. In addition, and auxiliary. to these associations, "women's christian associations," are now being organized, and have already exerted a widely beneficial influence in many of our

Thirteen of these associations own the buildings they occupy, and several of these structures are most spacious and elegant; affording all the room needed for associational purposes and then leaving the basement and first floors to be let for business purposes. In a few years there will be a large surplus income from these sources, that can be expended in aggressive missionary and other benevolent work. Nineteen other associations have commenced raising building funds; and judging from the past, it may course on the sacred and sublime work constantly fairly be expected that within the next five years there will be at least one hundred buildings owned by associations in the United States; while it is to to be left entirely to the men deputed by Christ and be hoped that the Provinces will be equally enterprising in this respect. Connected with some of these buildings-perhaps with many-will be first class temperance restaurants-evening schools for those who cannot avail themselves of any other opportunities for receiving, or completing a business education, and other agencies designed to aid young men, and others, in all possible ways to enjoy religious, social, business and home privileges. Bible Classes, Prayer Meetings courses of lectures and meetings for social recreation, are now held in connection with every really live association. With all of, the Y. M. C. Association, in this city. We trust these advantages, with such vast machinery in the WHAT POSITIONS ARE THESE ASSOCIATIONS TO OCCUPY

IN THE PUTURE? stion which has alreads requires, and should have without delay, a generous, ly considered, and which at the present time is being contribution of the wealth of the merchants and rich quietly discussed. Some men, and among them some men among us, in order that it may secure the of our oldest, and leading clergymen, are fearful lest means and adopt the methods essential to a successful these associations are to be practically substituted execution of its philanthrophic and Christian enter for the church sthat "lay preaching" if it does not assume formally to take the place of the "ordained ministry" is nevertheless trenching closely upon itthat many of the young men who affect to occupy leading positions on all public occasions have a zeal. which is "not according to knowledge," and that unseemly criticisms upon churches and ministers have frequently been indulged in that did not savor. of modesty, or common christian propriety. The answer to these suggestions may be two fold. 1st In such large bodies, where members are icdiscriminconditions of civil liberty. Mr. Beecher, speaking of ately admitted, and where much of the legislation is in the hands of the younger and inexperienced membership, foolish words and injudicious acts are not infrequent. But what is the remedy? To stand aloof and find fault? Certainly not, but to unite in active membership, in city and country, with the nearest association and thus secure a controlling, or at least a modifying influence. These associations now earoll in their membership a large number of the most intelligent, active and influential clergymen. and business men of our land-men " whose praise is in the gospel throughout all the churches." Why The men and women that are patriots -who are should not our entire church membership be thus enrolled, and so unite mature wisdom, sound judgment and christian experience with the hopefulness and zeal. the activity and enthusiasm of those just entering upon the stage of active life.

2d. Adopt that ancient standard of judgment given to us by Him of whom it was said "Never man spake like this man;" and test these Associations by their fruits." What fruits were manifest at the

PORTLAND CONVENTION?

First. The spirit of devotion. This was more marked than we have ever before witnessed at any Convention or religious convocation. At six o'clock every morning there were prayer meetings, and also at one hour or one half hour preceding every session of the Convention. Prayers and remarks were direct. brief and earnest; some twenty to thirty persons taking part in the course of an hour. At the opening of every session the scriptures were read, and sometimes two or three brethren led in prayer. Interspersed through each session was silent and audible prayer, mingled with "Songs of praise."

Second. Adaptation of means to ends. The mer bers of the Convention came together not only to receive good, but to do good. They therefore sought that blessing promised to those "that sow beside a waters," and went out into the streets and upon the wharves, and held "open air prayer meetings." They preached faithfully "Jesus Christ and him crucified" to those gathered around them; and who perhaps then for the first time heard the message of salvation. Third "The Spirit of Christ." This was manifested from the commencement to the close of the neetings. Although there were twelve sessions from two and a half to three hours each, and a great muliplicity of questions discussed, and while there were delegates from Prince Edward Island to California, of all denominations and constitutional temperaments yet the harmony of the meetings were unbroken There were differences of opinion as to measures a methods of work; and while each exercised his own right of judgment in all matters, he cheerfully acco ded the same right to his brethren. "Brotherly love was manifest, modifying and controlling the business of the Convention. If there were doubts as to the best course to be pursued, then light was sought fro above, and divine direction asked by carnest prayer

Fourth, "A MIND TO WORK." This is pre-We are informed by J. W. Hartt, Esq., that his on, Professor Fred. C. Hartt, is soon to visit this Oity. He is writing a work on Brazil, as the result of his recent researches in that country in connection with the Agassiz expedition. The News suggests that he should be invited to deliver a lecture to the people of St. John on that subject while he is here. A good suggestion.

What paster can there be, who will not hail with tears of joy, such a band of laborers to enter with him into "the fields, white already to harvest?" Ought we not all to thank God and take courage, that such an element of power has been organized in the exclusive service of the Master? If there are occasional errors, correct them; but be sure that the beam is not in thine own eye, while thou art attempting to cast the mote out of thy brother's eve. Opposed to the Gospel every element of human devise is arraved, and fearful is the progress which error is making among the young men and women of our land. If we are to depend alone upon the Sabbath and pulpit service, the end is not far distant. Not one third of the population of any of our cities, ever enter the Sanctuary. They must be reached at first, by some other means, or left to perish in their sins. Is not the divine command ... Go ve into all the world and preach the gospel to every creature"broad enough to cover all methods of labor, and all classes of laborers? If so, then let those who are enlisted in "the armies of the living God," rally under the banner of the cross, and prevent a united front to the common enemy; not only resisting his attacks. but making persistent, aggressive war, until "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." N. P. KEMP,

Our Travelling Correspondent.

HALIPAX, July 80, 1869.

DEAR BROTHER-We left St. John in the good steamer Empress Wednesday morning, at three o'clock, in a dense fog. There was no wind, and so the steamer moved along during the night very smoothly. The fog continued to hang around us after daylight, and not till we arrived near Cape Blomidown, did we get a sight of land. Nearly opposite this point we touched at Parrsborough, where there is a good wharf, but only a few houses to be seenthe active part of the place being situated about two miles up the river. The fog had now quite cleared away, and the sun shone out in all his splendour. The country all along here looks rich in agricultural advantages. At two o'clock, we find ourselves alongside the wharf at Windsor. Our baggage, checked through to Halifax, is transferred to a car brought close to the wharf, and this completes arrangements for going on. But, on enquiring, we find the first train does not leave till ten minutes before five o'clock. There is no St. John fog here to cool the atmosphere, we were glad to find; but a soft, warm "Holy One" attend his ministrations in his new air, just about the right temperature for July. Windsor is a pleasantly situated little town, with several respectable hotels, stores, &c. The Churches look neat and commodious, and many of the dwellings bear evidence of refined taste. The former residence of Judge Haliburton is situated close by, on a rising ground. The house is completely surrounded with trees, through which there are pleasant, shady walks. Mr. Pillow, who is engaged extensively in the plaster rade, at present owns and resides on this beautiful property. The line of Railway to Annapolis connects vith the road to Halifax here. A large Railway Bridge is at present being constructed across the Avon River, at the upper part of the town. Its ength will be about 1200 feet, or nearly a quarter of mile. It is built of stone and iron. There are eight olid stone piers, five span of girders 160 feet, and Attendance large and services impressive. our span of 65 feet. The girders are, of the latter and appear to be capable of supporting a great veight. We were told the estimated cost of the Bridge when finished is about £11,000, and by the st of November it is expected to be finished. It will e the largest Bridge in the Dominion, except the lictoria Bridge, at Montreal. The distance from here o Annapolis is eighty miles. The road passes through he best lands in Nova Scotia, and will, if it never ays working expenses, prove a great convenience to he farmers along the line, who will have a ready neans of sending their produce and cattle to market. A pleasant ride over the Halifax and Windsor load, a distance of forty-five miles, brought us safely o Halifax. A comparison of the relative superiority f Halifax and St. John, has become a thread-bare ubject. The papers keep up a continual squibbing n this subject. I noticed in one of the Halifax paers the humiliating admission that St. John was head of Halifax, inasmuch as blue berries had ap eared in St. John, while they had not made their apearance here | In that respect, however, the distance head is not very great, for in passing through the narket here this morning. I noticed one of the colored ace exhibiting a large basket of the genuine article. peaking of the markets, they have a respectable barket house here, but there appears to be a gre want of arrangement about it. Vegetables, instead of being placed on tables or shelves, elevated to mall height, are placed on the floor, and those offer ing them for sale sit on rough berches behind them. The edge of the streets in the viciniy of the market louse is also used to expose carts and waggons, containing various kinds of produce, at an ion

There are a great many very old, inferior buildings here, even through the central part of the city, but there are many more really superior and expensive buildings than we have in St. John. The new Pro vince building, intended for the public offices, is an ornament to the city, but is at present at a dead lock, owing to a difficulty in reference to it still unsettled between the Dominion and Provincial Governments.

It is to be hoped the matter will soon be settled, as it seems wrong to see so fine a structure locked up when some portions of it at least are so much needed.

The side-walks are far in advance of St. John;

McKenzie, and Bro. Everitt, Smith, Bell, May, and Masters.

President in the Chair. Read letter from Rev. W. A. Crandall in reference to old balance. On motion, it was laid over for further investigation.

Read three months' report from Rev. U. Goodspeed.

On motion it was received and amount voted to be most of them being substantially covered with stone

There are two great sources of support to the trade | due voted to be paid. lation by the Army and Navy, and the business in fish and West India produce. Some branches of trade have been much overdone, and the effects of this have lately been manifested in a number of failures. As is often the case in such matters, there has been in some cases not only a failure to meet pecuniary liabilities, but a sad failure to come up to the requirements of honesty and right.

Sabbath School Fund.

Read letter from St. Andrew's church; also one from U. F. Clinch, requesting the Board to continue their aid to the church in supporting their pastor. In view of the peculiar circumstances of the church it was resolved to appropriate \$150 for the present year, to commence at the present pastor's settlement Adjourned to meet in Germain Street Vestry, of the first Monday in September.

J. E. Masters, R. & of Halifax-the large amount of money put in circu-

At present the Commissioners of the Intercolonial Railway are staying at the Halifax Hotel, also Lewis Carvell, Esq., Superintendent of Railways. The Steamship City of Cork, due here on Wednesday, at latest, is only just now coming up the harbour, having been detained outside by the fog. The Steamship City of Baltimore, which was to have sailed for Liverpool at noon, has also been detained at Sambro. seven miles from here, and is now coming to her wharf. She will sail in the course of two hours, and may her passage be safe and speedy; but of this you will hear again, I trust, on the other side of the At-lantic. Every cabin berth in our steamer is engaged, and four passengers are unprovided for, who wi

The Presbyterian Witness, of Halifax, N. S., i orms us that in that city "An earnest and su effort is being made to secure a suitable building for the Young Men's Christian Association. It is likely to be a large and central building, with accommodation for the Bible and Tract Societies, and so forth From the spirit with which the metter was entered into on Thursday night, and from the men who have taken it in hand, we may safely conclude that no time will be lost. We are son that the sympathics of the Christian public will so with the enterprise.

Success to this noble undertaking.—[En. Canas.

Yours truly,

Templarism in Victoria County.

Dean Sm. Templarism in this County is in a very prosperous and promising condition. The men here of the organization are active in the "good work," and intensely loyal and devoted to the Order. The great want, at present, is the "municipal incorporation" of the County as a Temperance measure, and elective officers of the same responsible to the people for the faithful and impartial discharge of their duties as Euch. At present, this is not the case. The members of the "Court of Sessions," if that body is worthy the appellation, are not, and never were, in any sense of the word, the representatives of the people. They are, for the most part, the blind dones and political instruments of their partizans in or ou

of the government of the day.
Under the existing state of things, the County axes are levied and disbursed in the most arbitrary nanner—the people, in many instances, not knowin or else debarred from the privilege of enquiring into paragingly on the intelligence of the inhabitants, that they should have suffered the existing state of things to continue so long.

We believe that the British Templars, here, as elsewhere, the friends of Representative Govern Education and Religion, are destined to be the wedge to split asunder this irresponsible Court. All that is required, is a united effort on the part of the friends of progress, and the thing will be accomplished. With municipal Incorporation, and some active, whole-souled Temperance men in the Council Board and Victoria County would fall into line in the march of improvement with the more forward sister Courties. We intend to make a determined effort to this end in September, and are sanguine of success.

I hope ere long to announce to your many sympa thetic readers that the people of this County have awoke from their apathetic indifference, and are wide awake" as to their local interests.

. I am, yours, St. Francis, V. Co., 26th July, 1869.

Our Yarmouth correspondent informs us that Rev. A. H. Munro, late pastor of the Baptist Church, Liverpool, N. S., has accepted the pastorate of the Alexander street Baptist Church, Toronto. Many will deeply regret his removal from the Lower Provinces: but we doubt not he will render effective service for the Master in Untario. May an unction from the sphere of labour L. Santage Bannan Y San

Rev. Mr. Dobson, Free Baptist minister, died at Salisbury, on Friday, the 28th ult., and was buried on Sabbath last. His sufferings were protracted and severe ; but he was sustained by the grace of the gospel, and died in the triumphs of faith. The attendance at his funeral was very large, and an appropriate sermon was preached on the occasion by Rev. Mr. Noble. He was aided in the services by Rev. I. N. Parker (Wesleyan), and by Rev. Mesers. Weyman and Perry (Free Baptist).

A new Free Baptist Chapel, erected in the Wheaten Settlement, was dedicated to the service of God on Sabbath last. Sermon by Rev. Mr. Marsh, who was aided by Rev. Messrs. Parker, Perry and Weyman. On Monday the news sold readily for an among sufficient to cover the expense of erection.

This week Madison University, N. Y., celebrates ts fiftieth anniversary. Rev. Mr. Cady, of Portland. graduate of the Institution, has gone on to participate in the services. Rev. W. A. Corey accompanied him. May they have a prosperous journey by the will of God and a safe return.

DROWNED .- Mr. Andrew G. Morral, son of Deacon Foster Morral, of Kars, K. C., was drowned on Saturday, the 17th instant, when in the act of crossing the Kennebecasis River in a scow. The body was not found until the 25th, when it was conveyed to his native place, and buried on the 27th instant. The deceased leaves a sorrowing wife and one child with a large circle of relatives and friends, to mourn their loss, wanted the ware

On Saturday next, a great solar eclipse of the sun s expected to take place. If clouds or fog do not prevent, the eclipse can probably be seen here just before the going down of the sun.

A subscriber complains that at the Association at Jemseg, Rev. Mr. Cady, in alluding to the generosity of the people at the Narrows in their donations to liquidate the Seminary debt, spoke in a depreciatory style of the size and color of the dwelling houses in that section. He thinks the remarks were unjust, and he calls for an apology. Our Bro. Cady is absent and therefore cannot speak for himself; but we may yenture to say that we feel assured he had not the stight. est intention of casting unjust reflections upon the good taste of the people of the Narrows, and if his language was so understood he will embrace, we doubt not, the first opportunity to make the amende

N. B. B. H. M. Board met in Brussel Street Vestro, on the 2nd inst. Present—Rev. Messrs. Bill and McKenzie, and Bro. Everitt, Smith, Bell, May, and

Read report of three months' labor by Rev.

Bead letter from Rev. E. Hopper, asking aid for Sabbath School at St. Stephen. Voted \$10 from Sabbath School Fund.

DRAWLING EXHORTATIONS. - Henry Ward Be